

SCRIPTURAL EVIDENCES

IN

705

SUPPORT OF POLYGAMY:

BEING AN ADDRESS ENTITLED

Marriage and Morals in Utah:

BY PARLEY P. PRATT;

AND A

PROTESTANT MINISTER'S ARGUMENTS

FROM THE BIBLE IN FAVOR OF POLYGAMY:

EXTRACTED FROM THE WORK OF THE REV. D. O. ALLEN, D. D., MISSIONARY
OF THE AMERICAN BOARD OF FOREIGN MISSIONS FOR TWENTY-
FIVE YEARS IN INDIA.

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SCRIPTURAL EVIDENCES IN SUPPORT OF POLYGAMY.

INTRODUCTORY REMARKS.

THE "Polygamy of the Mormons" is a subject that has been so much dwelt upon in this country, and apparently so little understood by those who have undertaken the task of explaining it, that we deem it but simple justice to ourselves to publish a few of our reasons for believing in this principle. To many individuals the idea of publicly advocating so "heathenish" a doctrine, may be startling, and they doubtless will feel inclined to look upon any such movement with suspicion. With the word Polygamy, is associated something so very wicked, repulsive, and subversive of virtue and chastity, that its mere mention is sufficient to arouse a host of prejudices and antipathies, that effectually close the ears and harden the hearts against any inquiry or investigation. To convince such individuals of its truth and perfect agreement with the Holy Scriptures, or to persuade them that the Latter-Day Saints are actuated by pure and upright motives in believing and practicing it, will, no doubt, be difficult. But there are those in whose minds the love of the truth is not entirely quenched by tradition and prejudice, and who are disposed to hear and examine, and weigh well the evidence adduced before they pronounce the condemnation. With them the evidence of scripture will have influence, and they will be disposed, at least, to give us credit for closely adhering to the word of God in our belief on this subject.

We wish men to be left without excuse for believing the wild, fanciful and untruthful stories told about us and our belief and practice of this system; and we know of no plan likely to be more effectual than that of publishing a portion of the evidence upon which we base our belief. It is the most noble defence we can offer to the world of the integrity of our motives, and the falsehood of the charges, which those who delight to villify us have heaped upon us for our belief and practice of this system. So public a declaration of the principle and the scriptural evidences in its favor, must convince every honest mind that, so far as this is concerned, we have done all in our power to give every one an opportunity to prove to their own satisfaction its truth or falsity, its agreement or disagree-

ment with the words of eternal truth recorded in the Bible. We have not only published evidences drawn from the writings of a Latter-Day Saint, but to add, if possible, to their weight, and to make them more conclusive to the minds of those who might be disposed to view with dubiety and distrust any testimony adduced by the "Mormons," have made extracts from other sources, have brought forward arguments advanced by Monogamists, whose education, predelictions and associations would have prompted them to reject such a doctrine as ungodly and calculated to produce evil, had it not been eminently sustained and warranted by the Scriptures. The attention of these Protestant ministers, whose arguments in favor of this doctrine we have embodied in this work, was drawn to the consideration of the subject for various reasons, and they merely record the result of their careful examination of the Scriptures.

We wish it distinctly understood, however, that it is not for the purpose of teaching the practice of Polygamy that we publish these evidences in its favor; but having been aspersed and our motives maligned to an almost unlimited extent for our belief in this principle, we take this opportunity to defend it, and show to the world that though a favorite point of attack for our assailants, it is by no means a vulnerable one. Our mission to this country is to teach the people the necessity of belief on the Lord Jesus Christ, of repentance of sin, of baptism by water for its remission, and the laying on of hands, according to the scriptural pattern, for the gift of the Holy Ghost. To prove to the world that these first principles of the gospel of Christ must be obeyed, and to inspire them with a desire to obey them, is pre-eminently the mission of the Elders of the Church of Jesus Christ of Latter-Day Saints. But in filling this mission, as it is well known that we believe in Polygamy, and to the minds of many, belief in such a principle is incompatible with the belief and practice of these first principles of the gospel, we have a strong prejudice to contend with; therefore, we take this method of proving to all men, that in condemning and refusing to obey the gospel of Jesus Christ as taught in these days by the elders of the Latter-Day Saints, because of their belief or practice of Polygamy, they are entirely unwarranted and inexcusable, there being as great an abundance of Scriptural testimony to substantiate that, as any other principle of the gospel.

But though we cite the testimony of the Scriptures to convince mankind that this principle *was* correct, and this institution was the one which the Lord revealed and even commanded his people in former generations to observe, yet it is not upon this evidence that we presume to practice it at the present time. These scriptural evidences show what the mind of the Lord was in former times relative to this principle; they show that the Latter-Day Saints in putting this doctrine in practice, merely do what the people of God did in previous ages, and therefore,

that Polygamy is not a new-fangled doctrine of their own invention; but they do not give to the Latter-Day Saints, or to any other people, the right and authority to enter into the practice of this system aside from the command of God, any more than the Scriptures give the right and authority to every person who may peruse them to go forth and preach the gospel or officiate in its ordinances. Whenever this system is practiced under the divine sanction of the Almighty, it will be by His direct command, and He will undoubtedly reveal the laws by which its observance will be governed, so that everything connected therewith will be under proper restrictions and done in order. Until this command was given, though they had all the evidences of Scripture that this doctrine was believed and practiced by the people of God in ancient days, the Latter-Day Saints never dared to adopt it. The Lord in his wisdom, however, saw fit to give it, accompanying it by so strong a testimony of His Holy Spirit that there was no room to doubt; the only alternative that was left us, therefore, was to believe and obey it.

Since the first organization of the Church of the Lord in these days, every exertion has been made to lay our principles in plainness and simplicity before the people, that they might examine and judge for themselves. Prompted by the knowledge that they are the principles of life and salvation, and therefore, necessary to be known and understood by all, we wish to continue our exertions, until every man will be left without excuse for rejecting the truth. If our belief in polygamy is the excuse, we wish to deprive them of it, by showing to them by the testimony of the Bible that they are as much bound to believe it as any other principle of the Gospel of Christ. After men have perused the evidences adduced by the Latter-Day Saints in its favor they cannot be justified in rejecting it, any more than they can be justified in rejecting the doctrines of belief in Jesus, repentance and baptism. Do the Scriptures teach us that these are correct principles? so they do that polygamy is correct. If we are to believe their testimony in one instance, we must, to be consistent, also believe their testimony in the other. The same Being who revealed, commanded and sanctioned the principles of faith, repentance and baptism, has also revealed, commanded and sanctioned polygamy; and every believer in the Bible will be as much constrained to believe the latter as the former. If the Latter-Day Saints were the first people who ever believed or practiced this doctrine, then there might, perhaps, be a little more room to doubt its divine authenticity; but this, as all who peruse the following pages will be forced to admit, was not the case. It was believed, practiced and taught by the ancient servants of God under His immediate sanction and approbation.

Discussion and examination will only have the tendency to make this more apparent to every observer, and after this principle has been thoroughly tested by the aid of scripture and reason, it will then be found

to be as clearly demonstrable and irrefutable as the other principles of what men are pleased to call, "Mormonism."

There is another method also by which men can prove the truth of this and every other principle of the gospel for themselves, and that is, by asking the Father in the name of Jesus to give unto them an evidence by which they may know as to its truth or falsity; if they do this in humility and faith, there can be no deception about what they will receive; inasmuch as it is a principle originating with him, he will acknowledge it by the testimony of His Holy Spirit. The evidence of the scripture is sufficient to prove that its practice by the ancients was correct; but the testimony of the Spirit will be convincing evidence that it is correct at the present time. Having received this evidence, and thereby knowing that the principle comes from the Lord, we advocate and defend it with confidence and pleasure. It is upon such testimony, supported, of course, by the testimony of scripture, that all the doctrines of "Mormonism" are advanced to the world for their consideration. The evidence is of such a nature that all can prove to their own satisfaction whether it be true or false. But it is not upon such evidence that the doctrine of polygamy, or any of the doctrines of Mormonism, are assailed. It is too frequently the case that men do not stop to make the slightest investigation relative to the matter; if a doctrine does not correspond with their views, that is sufficient to condemn it, and they immediately raise the cry about the delusion of "Mormonism."

The Latter-Day Saints affirm that an evidence of the truth of the principles of "Mormonism" has been received by them from the Lord. They furthermore affirm that every person who will take the course recommended, will receive a similar testimony. Why do not individuals if they are anxious to satisfy themselves on this subject, take this course? It would be much the easiest and best plan, as they have but to solicit in the proper spirit and they will obtain the necessary knowledge. Until they take this course, and prove for themselves that no such testimony or knowledge can be obtained, they certainly are far from being justified in condemning "Mormonism" or any of its doctrines.

The seeker after truth and the curious have now another opportunity of learning the Latter-Day Saints' reasons for believing in polygamy. The arguments are deduced from the Book which all christians profess to believe and reverence; and they are submitted to the prayerful consideration of the reader, with the hope that all those who may hereafter feel inclined to condemn the "polygamy of the Mormons," and who profess to believe the Scriptures, will not depend on mere assertion to bear them out in their opposition, but will bring forth their strong reasons from those records to show why it should not be believed.

MARRIAGE AND MORALS IN UTAH:

AN ADDRESS WRITTEN BY ELDER PARLEY P. PRATT, READ IN JOINT SESSION BY MR. THOMAS BULLOCK, CHIEF CLERK OF THE HOUSE, IN REPRESENTATIVES' HALL, FILLMORE, DECEMBER 31ST., 1855. THE ASSEMBLY TENDERED THE AUTHOR THEIR THANKS BY A UNANIMOUS VOTE, AND BY A LIKE VOTE ORDERED THE ADDRESS TO BE PUBLISHED IN THE DESERET NEWS.

MR. PRESIDENT AND GENTLEMEN:

At the opening of the present session of our annual Legislature I had the honor of being unanimously chosen Chaplain of the Council.

I was then and there laid under a solemn oath to faithfully perform the duties of this high and holy calling to the best of my abilities, and was also solemnly charged by the honorable President, Mr. Kimball, not merely to be fervent in prayer during the session, but also to contribute my mite in moulding the moral and social institutions of our common country.

In accordance with these sacred responsibilities placed upon me, I have, with some pains, prepared this address, which I am extremely happy in having the privilege of laying before you; not merely, or principally for your sakes; but for the sake of the people of our Territory—our nation, and the world.

As our young and rising Territory is about preparing to enter upon her sovereignty as a free and independent republic, and to assume her place amid the family of American States, it becomes her citizens, and especially those engaged in founding her institutions, to purify themselves and to come together with pure hearts and clean hands; and, clothed with light as with a garment, lay a constitutional foundation, and make or adopt such laws as will tend to purify and exalt the people, establish righteousness and peace, and multiply and perpetuate a nation of freemen in the highest degree of moral, intellectual and physical development.

No time-serving, or mere temporary policy should enter into our composition, or influence us for one moment. We act, not merely or principally for ourselves or the living age but for untold millions of posterity, and for ages yet unborn, who doubtless will be influenced by our institutions, and mould their morals, manners, precepts, and even their consciences more or less after the pattern we set them.

A wholesome moral atmosphere, and a conscience purified and enlightened by the Spirit of Truth are indispensably necessary to a permanent national growth, and to the strength and perpetuity of institutions.

The All-wise Creator, the God of nature, has implanted in the human heart certain affections, which, under proper culture and direction, give rise to family ties: hence the necessity and importance of the moral and social relations, and the institutions for their proper direction and government. 'Tis nature's universal law, and the just and great commandment with blessing, that each and every species should multiply and fill the measure of its creation. Hence the growth of families—the germs of nations: and hence, as we before observed, the necessity of laws founded in wisdom, to guard, as it were, the fountain and issues of life. In short, moral and social affections and institutions are the very foundation of all government, whether of family, church or state. If these are perverted, or founded in error, the whole superstructure is radically wrong, and will contain within itself the seeds of its own decay and dissolution. These facts are not only self evident, but are according to all experience; being exemplified in the decadence and dissolution of nations and empires of old, as well as in the general weakness and corruption so characteristic of men and things in modern times.

The prophet Isaiah, in looking through the vista of long distant years, at length beholds the vision of modern "Christendom," or of the corruptions growing out of Roman sway. He exclaims: Isaiah 24: 5, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." We here inquire: What laws were transgressed? what ordinance was changed? and what everlasting covenant was broken—the effect of which would defile the very earth under its inhabitants?

This leads us back, in our researches, to the earliest institutions, laws, ordinances, covenants, and precedents or record touching marriage and the moral and social relations.

If we find laws, statutes, covenants and precedents emanating from God; sworn to by himself to be everlasting; as a blessing to all nations: if we find these have to do with exceeding multiplicity of the race, and with family and national organization and increase: if such institutions are older than Moses, and are found perpetuated and unimpaired by Moses, and the prophets—Jesus and the Apostles, then it will appear evident, that they were intended to be perpetual; and that no merely human legislation or authority, whether proceeding from emperor, king or people, has a right to change, alter, or pervert them.

It will then remain to be shown by whom these institutions were changed, or perverted: the direful effect of such change upon the nations; and the only course left for those who would survive the crash of nations and the wreck of worlds.

Our object, gentlemen, is to urge upon the statesmen and people, of at least one state or government of our earth, to avoid the rock and quicksands on which so many have made shipwreck—to restore the laws, the ordinance, and the everlasting covenant of our God; that her citizens may be purified and preserved by the same; and her institutions, being founded in truth, may be perpetuated forever. I beseech, therefore, honorable gentlemen to hear me patiently.

Abraham, the friend of God, lived in Asia upwards of four hundred years before the law of Moses was written on tables of stone, or thundered from Mount Sinai. To this man God gave laws, commandments, statutes, and judgments in an everlasting covenant. He said unto him: Genesis 12th, verse 2d: “And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed.”

And again: Genesis, 17th, verses 1st to 8th; “And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him; I am the Almighty God: walk before me and be thou perfect, and I will make my covenant between me and thee, and I will multiply thee exceedingly. And Abram fell on his face: and God talked with him saying, as for me, behold my covenant is with thee, and thou shalt be the father of many nations. Neither shall thy name any more be called Abram; but thy name shall be called Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee, and I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and thy seed after thee. And I will give unto thee and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.”

In the foregoing promises it is evident that there is an everlasting covenant, touching multiplicity of our species, government making, or the raising up of families and nations, and their exceeding prosperity and increase: a covenant everlasting and unchangeable in which all nations should be blessed, if they were ever blessed at all. In connection with this covenant we have reason to believe that God would reveal laws, statutes, and institutions which would be productive of the greatest possible increase of a wise, healthy, and virtuous posterity.

In the precedents recorded of Abraham and his posterity, two principles are conspicuous as being subservient to the carrying out of those ends: viz:

First: A plurality of wives:

Secondly: An entire prohibition of all sexual intercourse except upon the principle of marriage;—a breach of which was considered a capital

offence, punishable with death. God provided Abraham with Sarah, Hagar, Keturah, and several other wives not named. By this means he became the father of many nations and his seed was multiplied exceedingly.

God also gave to Jacob, Abraham's grandson, four wives: viz; Leah, Rachel, Billah, and Zilpha; by which means he became the father of the twelve tribes. The history of these things is so conspicuous in the book of Genesis that we need not quote chapter and verse.

Now after Abraham had obtained all these wives, and had raised up children by them, the Lord bears testimony in the 26th chapter of Genesis, verse 5th, saying: "Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws." Here then, we have demonstrated that a man living four hundred years before the law of Moses was given, had statutes, commandments, and laws given to him of God; and that he kept them.

These laws evidently included polygamy or plurality of wives, from the fact that he had them, as a means of carrying out the promise of exceeding multiplicity. Here then, the matter is set forever at rest, that polygamy is included in the ordinance of marriage, and in the everlasting covenant and laws of God; and that, under proper regulations, it is an institution holy, just, virtuous, pure, and, in the estimation of God, abundantly calculated to bless, preserve, and multiply a nation. Hence the laws of some of our States, which recognize polygamy as a crime, are at once both unscriptural, and unconstitutional, as well as immoral. Common law in England, and in the United States, recognizes the Bible as the very foundation of all moral and criminal jurisprudence; and the Constitution of the United States, and of each State guarantees the liberty, of at least an enlightened conscience, founded on the moral law of God as found in that Holy Book. Hence, should an individual, or a community, in all good faith regulate their marriages by the laws of God as given to Abraham, no State law can harm them while the civil courts are bound to abide that holy and sacred guarantee of the Constitution: viz: "Liberty of Conscience."

Having demonstrated the fact of an everlasting covenant made with Abraham and his seed, including plural marriage, and certain laws designed to multiply and bless many nations, and to be a blessing to all the families of the earth, we will now inquire after the penal laws touching morality, or the intercourse of the sexes.

The first intimation we will notice on this subject is found in Genesis 20th chapter: as follows: "And Abraham journeyed from thence towards the south country and dwelt between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, she is my sister: and Abimelech, king of Gerar, sent and took Sarah. But God came to Abimelech in a dream by night and said to him, behold thou art but a dead man for the woman which thou hast taken, for she is a man's wife.

But Abimelech had not come near her: and he said, Lord wilt thou slay also a righteous nation? Said he not unto me, she is my sister? and she, even she herself, said, he is my brother: in the integrity of my heart, and the innocency of my hands have I done this. And God said unto him in a dream, yea I know that thou didst this in the integrity of thy heart: for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore, restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: but if thou restore her not, know thou that thou shalt surely die, thou and all that are thine."

Here we have the law of God revealed by his own mouth about four hundred years before the law of Moses was given: making death the penalty of adultery. This penal law then, was part and parcel of the laws, statutes, and covenants under which Abraham and his neighbor lived, and it seems to have been an ancient and general law handed down by the fathers, to which Abimelech was no stranger; he did not plead his ignorance of the law, but the innocency of his intentions, and his ignorance of the true circumstances.

Again, Genesis, chapter 34, records a case of fornication, committed by Sechem, the son of Hamor, the Hivite, prince of the country, with Dinah, the daughter of Jacob, the grandson of Abraham; and how punished. Two of the sons of Jacob, viz: Simeon and Levi, took their swords and slew this fornicator and all the men about him, who had been accessory to the seduction of their sister, or who had consented thereto; and they took their goods for a spoil. They may in this case have transcended the bounds of the law; but still it goes to show with what abhorrence these sons of a chaste and plural marriage held the crime of fornication.

We will now inquire whether the law of Moses, or the gospel ever changed the covenant of Abraham, or disannulled the law of marriage, or the penalty of death affixed to adultery and fornication. For this purpose we shall trace the subject down through the different ages and dispensations, bringing a few instances out of many, illustrative of the subject. But first of all we will take the direct testimony of the Apostle Paul, found in Galatians, 3rd chapter, 14th to 18th verses inclusive, which reads thus:

"That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth it, or addeth thereto. Now to Abraham and his seed were the promises made, he saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ;—the law (of Moses) which was four hundred and

thirty years after, can not disannul, that it should make the promise of none effect. For if the inheritance be of the law, (of Moses,) it is no more of promise: but God gave it to Abraham by promise."

Again, verse 29th, Paul says to the Gentiles, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Here we have the most direct and positive testimony, in the New Testament, that the covenant and promise made to Abraham were intended for all time, and for the believing Gentiles, and all true Christian people; and that they were entirely distinct from the law of Moses, and were never disannulled, or changed, either by Moses or Christ. Hence we affirm that the law of plural marriage, and death as the penalty of adultery and fornication, has been in force through all time, and through every dispensation, from Abraham till the present: and that of right it should be of force among all truly Christian nations:—that the carrying out of these holy laws in righteousness would greatly multiply and bless a nation;—and that the breach, or change of them, would corrupt the world, and defile the very earth with abominations.

But let us now come to historical illustrations. In the 25th chapter of Numbers we have an account of Zimri, a prince in Israel, who committed fornication with Cosbi, the daughter of Zur, a prince of Midian: and how Phinehas, the grandson of Aaron, the priest, took a javelin and thrust them both through the body, and slew them: and how the Lord staid the plague on account of this act; and rewarded Phinehas with an everlasting covenant of priesthood, for his zeal in thus punishing the crime of fornication. We should remember too that Moses, who was himself a polygamist, both in practice and as a legislator, was the prophet and legislator, under whose administration this crime was thus severely punished.

In the 1st book of Samuel, chapter 1st, we find an account of Elkanah, and his two wives, Hannah and Peniunah; and of Samuel, the son of this pluralist, who was a promised child, devoted to the service of God, and brought up in the holy temple. To this child came the word of the Lord against the house of Eli the priest, saying: 1st Samuel, 3rd chapter, verses 11th to 14th: "Behold I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day will I perform against Eli all the things which I have spoken concerning his house: where I begin I will also make an end. For I have told him that I will judge his house forever, for the iniquity which he knoweth; because his sons make themselves vile, and he restraineth them not. Therefore, I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."

Here seems to be certain sins which the ordinances of remission could never cleanse. God swore that neither sacrifice nor offering should ever atone for them. What were these sins committed by the sons of Eli?

The answer is found in 2nd chapter of 1st Samuel. They, as priests, robbed the sacrifices, and committed whoredoms with the women who came to the tabernacle: this they did repeatedly and would not repent. In the 4th chapter of said book, we find the record of the fulfilment of the words of the young child, Samuel. Israel was worsted in a battle with the Philistines; the two priests, the sons of Eli, Hophni and Phinehas, were slain; the sacred ark which they bore was taken by the enemy; their father Eli, on hearing this news, fell backward and his neck brake; and Phinehas' wife died on hearing the same news. Here we have a most striking example and illustration of God's blessing on plural marriage, and of his curse and death, attendant on adultery and fornication. Samuel, the son of Elkanah the polygamist, was blessed as a holy prophet, to denounce death upon adulterers.

We next will notice a case of adultery committed by David, king of Israel, and how punished. 2nd Sam. chapter 12th, verses 7 to 14: "And Nathan said unto David: Thou art the man. Thus saith the Lord God of Israel: I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would, moreover, have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

Thus saith the Lord, behold I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly; but I will do this thing before all Israel and before the sun. And David said unto Nathan: I have sinned against the Lord. And Nathan said unto David, the Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die."

Here again we find the penalty of adultery; but in this instance God in his mercy spared his life because it was a first offence, and because he sincerely repented. But he punished him very severely, in the death of his child, in taking his wives from him, and in denouncing rebellion and war in his own house. In this instance, as in all former cases, the same God who punishes adulterers with such severity, declares in favor of polygamy, and expressly reveals the fact that he, himself, gave into David's bosom the wives of his master Saul.

These few instances drawn from the old Testament, must suffice to

show that Moses and the prophets did not alter the law of marriage, or the penal laws against adultery, etc., as existing in the everlasting covenant made with Abraham.

We next inquire whether Jesus Christ and his Apostles ever altered or abolished these laws. John, chapter 8th, verses 3 to 7, reads thus: "And the scribes and pharisees brought unto him a woman taken in adultery, and when they had set her in the midst, they say unto him:

Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us that such should be stoned; but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down and with his finger wrote on the ground, as though he heard them not. So when they continued asking him he lifted up himself, and said unto them: He that is without sin among you let him cast a stone at her."

If Jesus had wished to abolish or alter this item of the law, this was a timely opportunity—a point in hand: but so far from this, he ordered the woman to be immediately stoned: provided there was one virtuous man among all her accusers, who was himself so pure as to be worthy to execute the law: but as none were found in that age of degeneracy, she went unpunished: but was strictly admonished to sin no more.

Again: 1st Corinthians, chapter 5th, verse 5th: The Apostle Paul in reference to a person in the church who had committed fornication, exhorted the saints, "to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." This destruction of the flesh must have had reference to the death of the body; the man having justly forfeited his life, in accordance with the law of God. And the spirit being saved in the day of the Lord Jesus, must have had an allusion to the great day of his second coming: thus showing that the fornicator under the light of the gospel, had forfeited his life in this world, and his salvation in the world to come, for at least eighteen hundred years.

Thus, under all dispensations, whether Patriarchal, Mosaic, or Christian, the penalty annexed to unlawful sexual intercourse appears to be the same: growing out of a fixed and unchanged law of God:—a wise provision:—a bright cherub with a flaming sword, as it were, to guard the chaste and sacred fountain or issues of life. It is true Jesus Christ and his Apostles, so far as their writings have come to us, have not dwelt upon practical plurality in their own age, for the best of all reasons, Judea, was then a Roman province, under Roman laws, which were opposed to polygamy. On this account the Jews had greatly degenerated; they had corrupted their way, and perverted the pure institutions of their more virtuous fathers. Hence John the Baptist and Jesus Christ reproved them sharply, calling them a generation of vipers—"an evil and adulterous generation, who had made void the law of God by their tradi-

tions." But, one thing is certain, Jesus Christ and his Apostles always approved of Abraham, Isaac and Jacob, and the holy prophets of old;—bore testimony of their virtue and faithfulness, and represented them as honorable fathers of the faithful, and members or rulers in the kingdom of God.

Jesus said on one occasion to the Jews: "If ye were Abraham's seed ye would do the works of Abraham." On another occasion he said: "Many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God: but ye shall be thrust out." See Luke, 13th chapter, verses 28-29.

Paul and the apostles exhort the saints to be like Abraham the father of the faithful, whose children they were through the gospel; and if children, then heirs through the same covenant of promise. Now we have already shown that the promises made to Abraham, to which the New Testament saints were heirs, included exceeding multiplicity of children, and consequently of wives, as the means of carrying out the same. But, lest any might mistake this point of the covenant and promise; Jesus Christ himself has set it for ever at rest.

He said: Luke, 18th chapter, verses 29-30: Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive many fold more in this present time, and in the world to come life everlasting.

Men, brethren and fathers:—In this review we have proved:

First: An everlasting covenant made with Abraham, in which all nations should be blessed.

Secondly: That one main feature of this covenant pertained to the exceeding great multiplicity of our species, and to the organization, perpetuity and growth of families, nations, and kingdoms.

Thirdly: That God, being the best judge of the means of multiplying, appointed a plurality of wives, for good and holy men, as a principal means of multiplying their seed, and forbade, on pain of death, all sexual intercourse, except that sanctioned by the holy laws of marriage.

Fourthly: That the covenant and laws pertaining to marriage and virtue, or the moral and social relations of the sexes, as held by Abraham, Isaac, and Jacob were never altered or disannulled, either by Moses or the prophets, Jesus Christ or the apostles; consequently that this covenant, and the laws, penalties, and promises thereunto pertaining, are, or by right ought to be, still of force.

Fifthly: That all nations were to be blessed in these covenants and institutions; and that the Gentiles were to become fellow heirs of the same by the gospel; through which they became the seed of Abraham.

And, sixthly: That to transgress these holy laws, change this ordinance, or break this everlasting covenant, would, according to Isaiah

the prophet, "defile the very earth, under the inhabitants thereof." We next inquire, what power has been guilty of such innovations? Who has transgressed the laws—changed the ordinance—broken the everlasting covenant?

This we charge home upon Rome. She is the "fourth beast" of Daniel's vision: "She ruled the earth as with a rod of iron:"—"She made war with the saints and overcame them:"—She changed the laws and institutions of both Jews and Christians: by her sorceries were all nations deceived:—She, in short, is "Mystery, Babylon the Great, the mother of harlots and abominations of the earth:"—She licensed whoredoms; but forbade to marry; allowing to none of her citizens but one wife, and to many of them, viz., the clergy, none at all.

Every, so called, Christian nation, including even Protestant England, and the American States, has retained, at least, this one trait of her superstitions and abominations. They have either permitted or licensed whoredoms; and strictly prohibited a plurality of wives. They have punished lightly, or not at all, that which was under all dispensations, by the law of God considered a capital offence—a crime unto death: and have made a crime, and annexed a heavy penalty to that which, according to the Bible, was never recognized as a crime at all, either by God, Jesus Christ, the Holy Ghost, angels, prophets, or apostles. Yea,—fellow citizens, the laws of some of our states, I am ashamed to tell it, would recognize as illegitimate the children of Abraham and Jacob; would take from them their wives; thus tearing asunder what God hath joined together; and would doom those holy patriarchs, themselves, to hard labor and solitary confinement within the walls of a prison for years; and then suffer their wives and children to be prostituted with impunity: and then, as if to crown the climax of inconsistency, such an order of things, taken together, would be called "Virtue," and such institutions be dignified by the name of "Christianity." Such institutions have filled "Christendom" with whoredoms, her cities with abominations, and the world with disease and rottenness; till the words of Isaiah have been fulfilled: "The earth is defiled under the inhabitants thereof."

For instance, look at Paris, the capital of Christian France; one third of the children born there are said to be illegitimate, according to their own laws. Look at the capital of Austria, another so-called, Christian power: one half of her children are said to be illegitimate.

Look at the census of Europe, and even of our older States of this Union: see the hundreds of thousands of females more than of males. All this surplus of immortal beings are doomed by the Romish law, prohibiting polygamy, to live single, and to never form those ties which would enable them lawfully and honorably to answer the "end" of their creation as wives and mothers. Nor is this all: under the present institutions men are trained to feel little or no obligation to marry: many

of them choose to live single. This increases the number of females doomed to single life.

Nor does the mischief end here; the present wars in Europe, alone, have deprived the world of perhaps half a million of men in the vigor of life—candidates for the sacred offices of husband and father; by which means the same number of females are, by the monogamic law, added to the prohibited list.

All the surplus female population arising from these and other causes are, by the one wife system, utterly prohibited marriage; and thus compelled to break the first and great command of God, viz: "Be fruitful and multiply."

Thus the laws of modern "Christendom," borrowed from Rome, have overwhelmed the nations with the grossest immoralities—with sin, and sorrow, and tears, and wretched loneliness and widowhood. The widows mourn having no husbands; the virgins mourn having no bridegrooms; children mourn having no protectors; and families and nations mourn, having no confidence in themselves or each other. Virtue and confidence have fled; mercy weeps tears of blood; charity itself falters, and is ready to yield to the cries of justice for vengeance on the earth.

What, then, shall the righteous do?

We reply: Restore the law of God—the new and everlasting covenant. Let every good citizen of both sexes marry at a proper age: bless them, and say: "Be fruitful and multiply." Make death the penalty for fornication and adultery: thus throwing a shield around our families and sacred domestic institutions. Let the monogamic law, restricting a man to one wife, with all its attendant train of whoredoms, intrigues, seductions, wretched and lonely single life, hatred, envy, jealousy, infanticide, illegitimacy, disease and death, like the millstone cast into the depths of the sea, sink with great Babylon to rise no more. Let every man and woman be virtuous, pure, holy, filling the measure of their creation. And let us go to, and fill these mountains; the States, North and South America; the earth; and an endless succession of worlds with a holy, virtuous, and highly intellectual seed; whose hearts shall delight in the law of God.

Let our sons become the sons of God, through faith in Jesus Christ, and obedience to the gospel; let this law be indelibly engraved on the tablet of their hearts: let them be early indoctrinated in every principle of virtue and honor: that each may be a conservatory of chastity, and wield a savory influence in every circle of his acquaintance. Let them learn to respect themselves as sons of God, and the other sex as sisters, daughters of the Highest, holy vessels, eternal beings, destined as companions and co-workers in the great science of life. Let them be taught to aspire, by every principle of honor and integrity, to the patriarchal throne, as heads of families and saviours of men.

Let our daughters also obey the ordinances of God, and receive and

cultivate the gift of the Holy Ghost, in every good and pure affection. Let them early understand the true relationship they are destined to sustain to the other sex. Let them be taught to respect them as brothers, worthy of their confidence and affection, worthy to become their savior and head, as Christ is the head of the church. Let them be taught to respect and revere themselves, as holy vessels, destined to sustain and magnify the eternal and sacred relationship of wife and mother: to be the ornament and glory of man; and to share with him a never fading crown, and an eternally increasing dominion.

In short, let us educate our sons and daughters in all that is holy and true, and virtuous and pure, and lovely and of good report: let us gradually and carefully develop in them the true affections and attributes of their nature: let us cultivate every intellectual and moral sense and faculty within them, and lead them gently onward in the great science of life and exaltation; that, when time shall be no more, we may rejoice with the untold millions of our posterity in the eternal mansions.

A PROTESTANT MINISTER'S ARGUMENTS

FROM THE BIBLE IN FAVOR OF POLYGAMY.

WE make the following extracts from a work recently published on "India, Ancient and Modern," by David O. Allen, D. D., Missionary of the American Board for twenty-five years in India, etc. They are published in his work in an appendix devoted to the subject of Polygamy. This subject was taken into consideration by the Calcutta Missionary Conference, composed of Missionaries from various sects of England and America, and including Episcopalians, Presbyterians, Baptists and Congregationalists, in consequence of the application of polygamists in India, who had been legally married to several wives and who had given credible evidence of their personal piety, to be admitted into the church. After frequent consultations and much consideration the Conference unanimously came to the following conclusion:

"If a convert, before becoming a Christian, has married more wives than one, in accordance with the practice of the Jewish and primitive Christian churches, *he shall be permitted to keep them all*, but such a person is not eligible to any office in the church."

The arguments which we quote below are advanced in Dr. Allen's work as a justification of this action of the Conference of Protestant Missionaries on the subject of Polygamy.

"To those who have doubts in respect to the intrinsic moral lawfulness of polygamy as it existed among the ancient Jews, and who wish further to examine this subject, the consideration of the following

extracts from a work called 'Thelyphthora,' published anonymously * many years ago in England, is recommended. The author of this work says:

" 'The best and fairest, and indeed the only way, to get at the truth, on this, as on every other occasion where religion is concerned, is to lay aside prejudice, from whatever quarter it may be derived, and to let the Bible speak for itself. Then we shall see that polygamy, notwithstanding the seventh commandment, was allowed by God himself, who, however others might take it, must infallibly know his own mind, be perfectly acquainted with his own will, and thoroughly understand his own law. If he did not intend to allow polygamy, but to prevent and condemn it, either by the seventh commandment, or by some other law, how is it possible that he should make laws for its *regulation*, any more than he should make laws for the regulation of *theft* or *murder*? How is it conceivable that he should give the least *countenance* to it, or so express his *approbation* as even to *work miracles* in support of it? For the making a woman *fruitful* who was naturally *barren*, must have been the effect of *supernatural* power. He *blessed*, and in a distinguished manner *owned*, the issue, and declared it legitimate to all intents and purposes. If this be not allowance, what is?

" 'As to the *first*, namely, his making laws for the regulation of polygamy, let us consider what is written in Exo. 21: 10. *If he (i. e., the husband) take him another wife* (not, in so doing, he sins against the seventh commandment, recorded in the *preceding* chapter, but), *her food, her raiment, (i. e., of the first wife), and her duty of marriage, he shall not diminish*. Here God positively forbids a *neglect*, much more the *divorcing* or *putting away* of the *first* wife, but charges no *sin* in taking the *second*.

" '2dly. When Jacob married Rachel she was barren, and so continued for many years; but God did not leave this as a punishment upon her for marrying a man who had *another wife*. It is said, Gen. 30: 22, that *God remembered Rachel; and God hearkened unto her, and opened her womb, and she conceived and bare a son, and said, God hath taken away my reproach*. Surely this passage of Scripture ought to afford a complete answer to those who bring the words of the marriage bond as cited by Christ, Math. 19: 5—*They twain shall be one flesh*—to prove polygamy sinful, and should lead us to construe them, as by this instance and many others the Lawgiver himself appears to have done; that is to say, where a woman, not betrothed to another man, unites herself in *personal knowledge* with the man of her choice, let that man's *situation* be what it may, *they twain shall be one flesh*. How, otherwise, do we find such a woman as Rachel united to Jacob, *who had a wife then living*, praying to God for a *blessing* on her intercourse with Jacob, and *God hearkening unto her, opening her womb*, removing her barrenness, and thus by miracle

* This work, though published anonymously, was generally understood to be written by the Rev. Martin Madan, Chaplain of the Lock Hospital in London.

taking away her reproach? We also find the offspring legitimate, and inheritors of the land of Canaan; a plain proof that Joseph and Benjamin were *no bastards*, or *born out of lawful marriage*.* See a like palpable instance of God's miraculous blessing on polygamy in the case of Hannah, 1 Sam. i. and ii. These instances serve also to prove that, in God's account, the *second* marriage is just as valid as the *first*, and as obligatory; and that our making it less so, is contradictory to the Divine wisdom.

“*3dly.* God blessed and owned the issue. How eminently this was the case with regard to Joseph, see Gen. 49: 22–26; to Samuel, see 1 Sam. 3: 15. It was expressly commanded that a *bastard*, or son of a woman who was with child by *whoredom*, should *not enter into the congregation of the Lord, even to his tenth generation* (Deut. 23: 2). But we find Samuel, the offspring of polygamy, ministering to the Lord in the tabernacle at Shiloh even in his *very childhood, clothed with a linen ephod, before Eli the priest*. See this whole history, 1 Sam. i. and ii. Who, then, can doubt of Samuel's legitimacy; and consequently of God's allowance of, and blessing on, polygamy? If such second marriage was, in God's account, null and void, as a sin against the *original* law of marriage, or the *seventh* commandment, or *any other* law of God, no mark of legitimacy could have been found on the issue; for a null and void marriage is tantamount to *no* marriage at all; and if no marriage, no legitimacy of the issue can possibly be. Instead of such a blessing as Hannah obtained, we should have found her and her husband Elkanah charged with adultery, dragged forth, and *stoned to death*; for so was adultery to be punished. All this furnishes us with a conclusive proof, that the having more than one wife with which a man cohabited, was not adultery in the sight of God; or, in other words, that it never was reckoned by him any sin against the *seventh* commandment, or the *original* marriage institution, or *any other law whatsoever*.”

“*4thly.* But there is a passage (Deut. 21: 15) which is express to the point, and amounts to a demonstration of God's allowance of polygamy. *If a man have two wives, one beloved and another hated, and they have borne him children, both the beloved and the hated; and if the first born be hers that was hated, then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, which is, indeed, the first-born, by giving him a double portion of all that he hath; for he is the beginning of his strength, and the right of the first-born is his.* On the footing of this law,

* If polygamy was unlawful, then Leah was the *only wife* of Jacob, and none but her children were *legitimate*. Rachel as well as Bilhah and Zilpah were merely *mistresses* and their children six in number were *bastards*, the offspring of *adulterous* connection. And yet there is no intimation of any such views and feelings in Laban's family, or in Jacob's family, or in Jewish history. Bilhah and Zilpah are called Jacob's *wives* (Gen. 37: 2). God honored the sons of Rachel, Bilhah, and Zilpah equally with the sons of Leah, made them the patriarchs of seven of the tribes of the nation, and gave them equal inheritance in Canaan.—D. O. ALLEN.

the marriage of *both* women is *equally* lawful. God calls them both *wives*, and he cannot be mistaken; if he *calls* them so, they certainly *were* so. If the *second* wife bore the *first* son, that son was to inherit before a son born *afterwards* of the *first* wife. Here the issue is expressly deemed *legitimate*, and inheritable to the *double portion of the first-born*; which could not be, if the *second* marriage were not deemed as lawful and valid as the *first*.

“*5thly.* To say that polygamy is sinful, is to make God the *author of sin*: for, not to forbid that which is evil, but even to countenance and promote it, is being so far the author of it, and accessory to it in the highest degree. And shall we dare to *say*, or even to *think*, that this is chargeable upon him who is of *purer eyes than to behold evil, and who cannot look on iniquity?* (Hab. 1: 13.) God forbid.

“When God is upbraiding David, by the prophet Nathan, for his ingratitude to his Almighty benefactor (2 Sam. xii.) he does it in the following terms:—ver. 8.—*I gave thee thy master's house, and THY MASTER'S WIVES unto thy bosom, and I gave thee the house of Israel and Judah, and if that had been too little, I would moreover have given thee such and such things.*

“Can we suppose God giving *more wives* than *one* into David's bosom, who already had *more than one*, if it was *sin* in David to *take* them? Can we imagine that God would thus *transgress* (as it were) *his own commandment* in *one* instance, and so severely *reprove* and *chastise* David for breaking it in *another*? Is it not rather plain, from the whole transaction, that David committed *mortal sin* in taking another *living* man's wife, but not in taking the widows of the *deceased* Saul; and this, therefore, though the law of God condemned the *first*, yet it did not condemn the *second*?

“*6thly.* When David took the wife of Uriah, he was severely reprimanded by the prophet Nathan; but after Uriah's death, *he takes the same woman*, though he had other *wives* before, and no fault is found with him; nor is he charged with the least flaw or insincerity in his repentance on that account. The child which was the fruit of his intercourse with Bathsheba, during her husband Uriah's life, *God struck to death* with his own hand (2 Sam. 15: 15.) Solomon, *born of the same woman, begotten by the same man*, in a state of *polygamy*, is acknowledged by God himself as David's lawful issue (1 Kings 5: 5.) and as such set upon his throne. The law which positively excluded *bastards*, or those born out of lawful wedlock, *from the congregation of the Lord, even to the tenth generation*, (Deut. 23: 2,) is wholly inconsistent with Solomon being employed *to build God's Temple*—being *the mouth of the people to God in prayer*—and *offering sacrifices* in the *Temple* at its *dedication*—unless David's marriage with Bathsheba was a *lawful marriage*—Solomon, the *lawful issue* of that marriage—consequently polygamy *no sin*, either against the primary institution of marriage, or against the seventh commandment. But so far from Solomon being under any disqualification

from the law above mentioned, he is appointed by God himself to build the Temple (1 Kings 8: 19.) *His prayer is heard, and the house is hallowed* (chap. 9: 3.) and filled with such glory, that the priests could not stand to minister (chap. 8: 11.) Solomon, therefore, as well as Samuel, stands as a demonstrable proof, that a child born under the circumstances of polygamy is no bastard—God himself being the judge, whose judgment is according to truth.

“A more striking instance of God’s thoughts on the total difference between polygamy and adultery, does not meet us anywhere with more force and clearness in any part of the sacred history, than in the account which is given us of David and Bathsheba, and their issue.

“When David took Bathsheba, she was another man’s wife; the child which he begat by her in that situation was begotten in adultery—and the thing which David had done displeased the Lord (2 Sam. 11: 27.) And what was the consequence? We are told, 2 Sam. 12: 1, *the Lord sent Nathan the prophet unto David.* Nathan opened his commission with a most beautiful parable descriptive of David’s crime; this parable the prophet applies to the conviction of the delinquent, sets it home upon his conscience, brings him to repentance, and the poor penitent finds mercy—his life is spared, ver. 13. Yet God will vindicate the honor of his moral government, and that in the most awful manner—the murder of Uriah is to be visited upon David and his house. *The sword shall never depart from thine house*, ver. 10. The adultery with Bathsheba was to be retaliated in the most aggravated manner. *Because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife, thus saith the Lord, I will raise up evil against thee out of thine own house, and I will take thy wives and give them unto thy neighbor before thine eyes; and he shall lie with thy wives in the sight of the Sun; for thou didst it secretly, but I will do this thing before all Israel, and before the Sun.* All this was shortly fulfilled in the rebellion and incest of Absalom, chap. 16: 21, 22. And this was done in the way of judgment on David for taking and defiling the wife of Uriah, and was included in the curses threatened (Deut. 28: 30) to the despisers of God’s laws.

“As to the issue of David’s adulterous commerce with Bathsheba, it is written, 2 Sam. 12: 15, *The Lord struck the child that Uriah’s wife bare unto David, and it was very sick.* What a dreadful scourge this was to David, who could not but read his crime in his punishment, the following verses declare—wherein we find David almost frantic with grief. However the child’s sickness was unto death, for, ver. 18, *on the seventh day the child died.*

“Now, let us take a view of David’s act of polygamy, when, after Uriah’s death, he added Bathsheba to his other wives (ver. 24, 25.) And David comforted Bathsheba his wife, and went in unto her and lay with her, and she bare a son, and he called his name Selomoh (that maketh peace and

reconciliation or recompense,) and *the Lord loved him.* Again we find Nathan, who had been sent on the former occasion, sent also on this, but with a very *different* message. *And he (the Lord) sent by the hand of Nathan the prophet, and he called his name JEDIDIAH (Dilectus Domini—Beloved of the Lord,) because of the Lord,—i. e., because of the favor God had towards him (ver. 24.)*

“Let any read onward through the whole history of Solomon; let them consider the instances of God’s peculiar favor towards him already mentioned, and the many others that are to be found in the account we have of him; let them compare God’s dealings with the *unhappy* issue of David’s *adultery*, and this *happy* offspring of his *polygamy*, and if the *allowance* and *approbation* of the latter doth not as clearly appear as the *condemnation* and *punishment* of the *former*, surely all distinction and difference must be at an end, and the Scripture itself lose the force of its own evidence.

“7thly. I have mentioned the law being explained by the prophets. These were extraordinary messengers whom God raised up and sent forth under a special commission, not only to foretell things to come, but to preach to the people, to hold forth the law, to point out their defections from it, and to call them to repentance, under the severest terms of God’s displeasure unless they obeyed. Their commission, in these respects, we find recorded in Isa. 58: 1, *Cry aloud, spare not, lift up thy voice like a trumpet: Show my people their transgression, and the house of Jacob their sins.* This commission was to be faithfully executed at the peril of the prophet’s own destruction, as appears from the solemn charge given to Ezekiel, chapter 3: 18, *When I say to the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand.*

“These prophets executed their commissions very unfaithfully towards God and the people, as well as most dangerously for themselves, if polygamy was a *sin* against God’s law, for it was the common practice of the whole nation, from the prince on the throne to the lowest of the people; and yet neither Isaiah, Jeremiah, nor any one of the prophets, bore the least testimony against it. They reprov’d them sharply and plainly for *defiling their neighbor’s wives*, as Jer. 5: 8. 29: 23, in which fifth chapter we not only find the prophet bearing testimony against *adultery*, but against *whoredom* and *fornication* (ver. 7,) for that they assembled themselves *by troops in the harlot’s houses.* Not a word against *polygamy.* How is it possible, in any reason, to think that this, if a sin, should never be mentioned as such by God, by Moses, or any one of the prophets?*

* Some have considered Malachi xi: 14, 15, as a denunciation of polygamy. But a careful comparison of these verses with the 11th verse and with the state of the

"*Lastly.* In the Old Testament, polygamy was not only *allowed* in all cases, but in some *commanded*. Here, for example, is the law (Deut. 25: 5-10,) *If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel, etc.*

"This law must certainly be looked upon as an *exception* from the general law (Lev. 18: 16,) and the reason of it appears in the law itself, namely, 'To preserve inheritances in the families to which they belonged.'

. . . As there was no law against polygamy, there was nothing to exempt a *married* man from the obligation of marrying his brother's widow. . . . For, let us suppose that not only the surviving brother, but all the near kinsmen, to whom the marriage of the widow and the redemption of the inheritance belonged, were *married* men—if that exempted them from the obligation of this law—as they could not *redeem the inheritance* unless they *married the widow* (Ruth 4: 5)—the widow be tempted to marry a stranger—to put herself and the inheritance into his hands—and the whole reason assigned for the law itself, that of *raising up seed to the deceased*, to preserve the inheritance in his family, that *his name be not put out of Israel*—fall to the ground. For which weighty reasons, as there was evidently no law against polygamy, there could be no exemption of a man from the positive duty of this law *because he was married*. As we say, *Ubi cadit ratio, ibi idem jus*."—Vol. i pp. 108, 131, 260, 267; vol. ii. p. 244, 402.

Jews at that time, as described in Ezra x and xi chapters, and Nehemiah xiii: 23—31, will show that the prophet had then no reference to polygamy, but was reproving the Jews for "having married the daughters of a strange god;" that is, heathen wives, which was strictly forbidden by the laws of Moses. Deut. vii: 3. Exodus xxxiv: 16—D. O. A.